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PSYCHOSOMATIC YOGA

A practical handbook of specific Yoga techniques for improving mind-body relationship, maintaining psychological equilibrium, training the concentrative faculties, and exploring the possible release of latent nervous energy within the body.



PSYCHOSOMATIC YOGA

A Guide to
Eastern Path Techniques

by

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Dedicated to
Swami Satyananda Saraswati
of Bihar Yoga School
Monghyr

INTRODUCTION

It need hardly be said that Yoga is a vast and intricate subject which encompasses life in general and man's relationship with life in particular.

Yoga means 'Union'. It is derived from the classical Sanskrit root 'Yuji', which still survives in our Latin as 'Jungere' and in the English word 'Yoke' (i.e., an instrument which links or unites). 'Yoga' is just an instrument.

Yoga is union with what? It is union with life in its entirety. Man represents the most highly evolved of life's earthbound creations. As such, his attempts to integrate himself (and in so doing become at one with the vortex of life from whence he sprang) have varied in aspect from century to century, environment to environment, and civilization to civilization.

Thousands of years ago this problem of shifting emphasis, depending upon circumstantial need, was recognized by the sages of Yoga. The result was the development of many types of Yoga, each suited to particular individuals and their needs. Hatha, Bhakti, Karma, Gnana, Raja and Laya are but a few of the many aspects of Yoga which will be familiar to the student who has had some previous acquaintance with the subject.

Broadly speaking, we may say that man's problems in previous periods of history have consisted in overcoming and conquering physical obstacles such as

his ever unpredictable environment and his even less predictable neighbours.

Within the last century a new era has dawned. Man is slowly but surely overcoming all physical obstacles, but is now coming up against the unconquered realms of his own mind.

Psychiatry has calculated that sixty to seventy per cent of today's diseases are of mental origin, and this is only the most conservative estimate.

Psychology suggests that five out of twelve people need professional help in the form of psychological counselling or psychiatric treatment. One out of twelve will spend some time in a mental hospital.

Switzerland and the United States have the highest standard of living in the world and also the highest suicide rates.

What are we to infer from the above factual statements? They are sad proof that man's problems for the new age are not physical but mental. I once heard a very clever lecturer remark that 'whereas it used to be the problems of man it is now Man the problem'. It is with this thought in mind that I have written this book and entitled it 'PSYCHOSOMATIC YOGA'.

Reference to a dictionary will enlighten the reader regarding the Greek roots of the word 'psychosomatic', and reveal that this word embodies the entire concept of mind-body relationship. The sum-total implication of 'psychosomatic' is that there exists a curious co-relation between the emotions and the physiological functions of the body, which makes Newton's 'For every action there is an equal and opposite reaction' an axiom of psychology rather than physics.

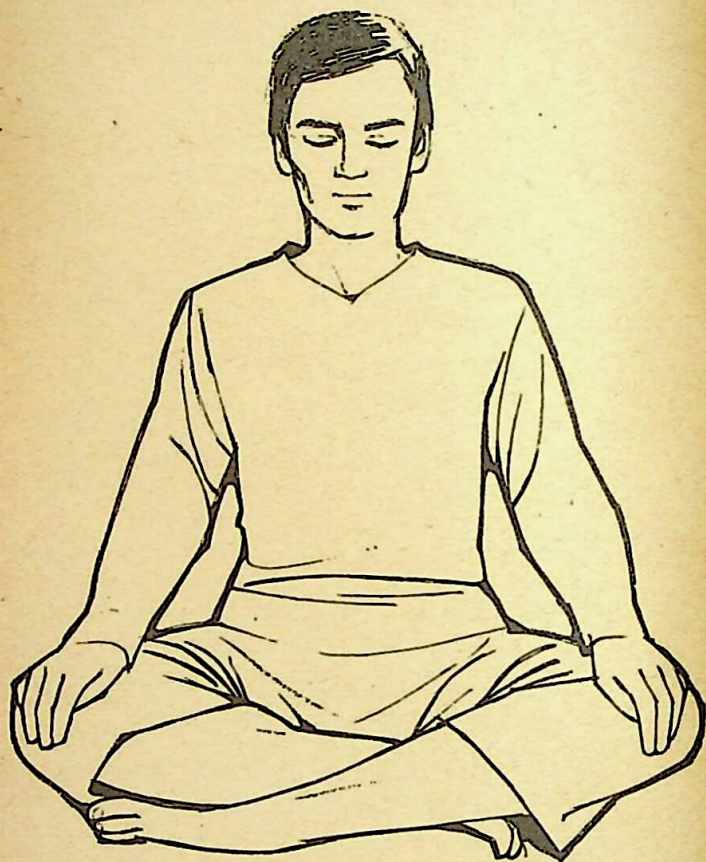
This text has been written as a practical handbook

for those who are desirous of obtaining information on the specific use of Yoga techniques for the maintenance of psychological equilibrium, training of the concentrative faculties, and exploration of the possible release of latent nervous energy within the body.

Several of the techniques have never, to my knowledge, been printed before, and certainly detailed instructions concerning these methods have hitherto seldom been revealed, as they are considered esoteric and hence transmitted from Guru to Chela as an oral teaching.

I feel that I have not, strictly speaking, written with the beginner in mind, but rather for those who have traversed the 'Path' at least a little. Understanding this the student who is completely new to the subject should avail himself of the many excellent books by internationally known authors such as Shri Yogendra, Shri Vivekananda, Dr Paul Brunton and Dr Theos Bernard.

Lastly it is my hope that students of the Western occult tradition may find these notes a convenient reference and guide to the most practical and effective techniques of the Eastern path. It is my conjecture that these techniques would be useful for experimentation and assimilation among Western occultists. This is not unreasonable when we consider that our Western occult heritage is about equally in debt to Dravidian-Aryan sources as it is to Egyptian and Semitic culture.



Sukhasana

CHAPTER ONE

SUKHASANA

'Hatha' is perhaps the best known aspect of Yoga among Westerners. To most students it is simply a difficult system of physical control involving the use of static poses (Asanas) and the learning of specialized breathing techniques (Pranayama).

Few realize that the base upon which Hatha Yoga rests is an axiom stating that if the mind can influence the body (as admitted by psychiatrists) then the converse is equally true. The body influences the mind.

If we are nervous, depressed, or suffer from anxiety, our mental state is reflected in the function, control and appearance of our physical being. At a later stage (in chronic anxiety for instance) our habituated mental state may produce organic changes in the body resulting in such disablements as stomach ulcers, colitis, heart disease and perhaps even cancer.

Hatha Yoga re-establishes the mental stability of the individual and thus reverses the process which results in psychosomatic disease. This is accomplished by first teaching the student to acquire control of his body. Control of the body, in turn, requires effort at controlling the mind, since no muscle is flexed, no nerve activated, or blood circulated unless under the control (voluntary or involuntary) of the mind.

The Sanskrit roots of 'Hatha' break down into 'Ha' and 'Tha'. 'Ha' refers to the sun, a positive masculine symbol, while 'Tha' refers to the moon, a negative feminine symbol. Generally 'Hatha' is understood as

indicating the union of the positive, sundrenched inbreath ('Ha') with the negative outbreath ('tha'). Given a deeper interpretaion we see that 'Ha' esoterically symbolizes the positive mind uniting with its negative vehicle 'tha', the body. Herein lies the clue to the true esoteric teaching of Adam (the mind) and Eve (the body) as depicted in Genesis.

Hatha Yoga may be defined as the science of uniting and co-ordinating the physical and mental aspects of man's being through consciously attempted discipline of the body.

It was during this century that the Russian scientist, Pavlov, rediscovered the principle of 'Conditioning' and the 'conditioned Reflex' known for several thousand years by the Hatha Yogins. It is upon this fact of being able to condition the body and consequently the mind, that we begin our study of the first exercise 'Sukhasana'.

The 'Easy Pose'

Sukhasana literally means 'Easy Pose' (Sukha — Easy; Asana — Pose). It is one of a number of meditative poses. Like all meditative poses it shares certain common characteristics.

Specific Advantages

1. A solid, triangular base for trunk and head.
2. The spine is kept straight and thus nerve flow along spine and between vertebrae is uninhibited.
3. The lungs are free for exercises in deep breathing as taught in Pranayama.
4. Said to aid awakening of Kundalini (latent nervous energy locked within Central Nervous System).

Sukhasana has specific physiological and psycho-

logical advantages. Physiologically the internal viscera are relaxed because of the 'tailor-fashion' crossed legs, while psychologically the mind and body are brought into a harmonious state of stability through the consciously willed attempt to remain motionless.

Sukhasana is the ideal technique for those who wish to condition themselves for shutting the door upon everyday business worries, and thus prepare themselves for the meditative peace to be found within the recesses of their own mind. This technique is also valuable for nervous disorders involving poor neuro-muscular co-ordination, twitches, nervous movements and 'tics'.

Technique

1. Place folded blanket on floor. Sit upon blanket with legs stretched out in front of you.
2. Bend the right leg under the left thigh and the left leg under the right thigh, thus assuming the cross-legged 'tailor pose'. Check that the knee-caps are roughly level with each other. If they are not the trunk will lean slightly to the lower side, thus disturbing body symmetry and balance.
3. Keep the spine erect and the head nicely poised upon the shoulders.
4. Place the hands, palm down, upon the knees in such a fashion that they will not slip off. Be certain that the elbows relax naturally against the body.
5. Firmly close the eyes as if you were drawing down shutters and continue to keep the eyelids under control for the duration of the session.
6. You are now introverted within yourself. Concentrate the mind upon the natural rhythm of your breath, control yourself from dreaming, reasoning or otherwise becoming mentally active, and keep the

body erect, motionless and as relaxed as possible. Concentrate upon just 'Being'. If you find the mind wandering and attention upon the body position and breathing insufficient for concentration, try visualizing and holding a simple object in the mind's eye, i.e., a geometrical pattern, a flower, colour or image.

Minimum performance: five minutes.

Check Points

1. After commencement of exercise check elbows to see that they are relaxed and swing freely.
2. Check eyelids to see that they are steady and controlled. Any flickering of the lashes indicates mental agitation and lack of absorption in the exercise.
3. Make certain that you do not unconsciously slip into a slouch and thus bend the spine.

As with any of the classical Hatha Asanas very distinct performance problems arise. Let us list them along with appropriate remedies.

1. Pressure of floor upon feet may cause pain and thus distract attention. This is overcome by practice in which the feet are gradually conditioned.
2. The spine may tend to slouch. The remedy lies in sustained, disciplined effort.
3. The mind becomes agitated and refuses to quieten. We follow the same principle of quieting a bored or upset child. We provide something suitable in the way of distraction, such as concentration upon simple objects, etc. This particular problem is the crux of the exercise. What happens is that you eventually train yourself to relax mentally upon beginning

the exercise, and this conditioning becomes stronger with repetition.

Sukhasana should be practised consistently for a week before starting practice of the next exercise. All routines should be commenced with Sukhasana and the minimum time of five minutes lengthened to ten minutes maximum.

In review, remember that Sukhasana, practised in the described manner, is a specific therapy for nervous disorders arising from lack of neuro-muscular control. In this exercise control over the body is increased and willpower is strengthened. Above all the mind is trained into a quiet state of mental 'set', and this conditioning prepared the student for advanced exercises.

Traditionally admission to certain Eastern occult schools depended upon the 'Chela's' ability to remain motionless for a three-hour test period. The average individual, in our tension-fraught age, cannot remain mentally absorbed and physically motionless for three minutes (not to suggest three hours) or even ten minutes as you are expected to accomplish through Sukhasana.

CHAPTER TWO

SAVASANA

Unfortunate as it may be, you and I are immersed in a tension-filled world. It is this very tension that forms the basis for psychosomatic disturbances. We are left asking ourselves what we can do about our individual tensions and what we may do about world

tension, which, after all, is only the result of accumulated individual tension. Psychiatry offers tranquillizers but Hatha Yoga offers drugless, inner relaxation through the thousands-of-years-old process known as 'Savasana'.

Seldom do you find physical tension apart from mental tension and curiously enough mental tension always arises first and is the cause of physical tension. Savasana, like Sukhasana, reverses the usual mind-body arc and teaches the individual to gain conscious control over the vital zones of his body and thus relax the mind into 'Yoga-Nidra' (sleep of the Yogis) through first relaxing the physical body.

This again confirms our elementary Hatha principle that the mind and the body are linked and whatever happens to one will affect the other as surely as goading one of two yoked oxen will force the other to move along with it. Knowing this we may confidently proceed to use Savasana as a specific panacea for such psychosomatic ailments as neurasthenia, hypertension, insomnia, and high blood-pressure.

Savasana means 'Corpse Pose' (Sava — Corpse; Asana — Pose) and it has also been called 'Mritasana' or 'Dead Pose' (Mrit — Dead).

The student will discover that the classical names given to this exercise rather dramatically emphasize the relaxation accruing from its practice.

Specific Advantages

1. A deep state of muscular relaxation is brought about.
2. The blood-pressure is lowered (individuals with unusually low blood-pressure may suffer discomfort from practice of Savasana) while at the same time

heart-beat and respiration are considerably slowed.

3. A transfer of 'Prana' (nervous energy) to the internal organs takes place.

4. The nervous system is rested and rejuvenated.

5. The mind is brought to the point of complete relaxation from which it may go into a deep, dreamless sleep. (This is optional depending on the student's desire.)

The practice of Savasana is most conveniently divided into two steps or stages.

Elementary Technique

At this stage you learn to relax the body as a unit and give in completely to the force of gravity. If you observe a cat or a baby sleeping you will see that upon awakening they leave a deep impression in the cushion or mat slept upon. Animals and babies instinctively let go completely and allow gravity to do the work.

Technique One

1. Lie supine (face up) on the floor upon a suitable folded blanket. Loose clothing should be worn and the room temperature comfortably warm.

2. Place your feet about twenty inches apart and allow the ankles and toes to relax to the outside.

3. Place the hands, palm up, about ten inches out from the body on either side.

4. Check that the shoulders are flat and the small of the back relaxed into the floor.

5. Adjust the head to a comfortable position.

6. Completely surrender your body weight to the floor.

7. Commence concentrating upon your upper and lower extremities (i.e., the arms and legs) and with

each exhalation (normal expiration) feel your arms and legs becoming heavier and heavier. Imagine yourself sinking into the floor.

It should be noted that the placing of the extremities permits the individual to take maximum advantage of the natural pull of gravity. Hatha Yoga teaches, as a fundamental tenet, the use of natural forces such as gravity.

This exercise should be practised for a minimum of ten to fifteen minutes and should be performed for a week before starting the second phase of Savasana.

Advanced Technique

In the advanced step we learn to localize each part of the body and systematically relax and inhibit afferent and efferent (sensory and motor) nervous impulses. This is accomplished through commencing concentration at the feet and slowly working up to the head.

The Yogins (whose knowledge of neuro-anatomy was gained by introspection) long ago discovered the secret nerve zones of the human body and divided them into sixteen major areas called 'Marmasthanani'. These positions are as follows:

(1) Feet, (2) Shins, (3) Knee-caps, (4) Thighs, (5) Abdomen, (6) Solar Plexus, (7) Upper Chest, (8) Spine, (9) Hands, (10) Forearms, (11) Upper Arms, (12) Throat, (13) Back of Head, (14) Jaw, (15) Eyes, (16) Scalp or 'Bramapura'.

Technique Two

1. Repeat steps one to five as in 'Technique One'.
2. Begin with the first Marmasthanani, the feet, and:
 - (a) Create a mental picture of your toes and ankles.
 - (b) Increase your self-consciousness or self-awareness

of the area by concentrating upon feeling internally the bone, muscle, sinew and blood.

(c) Having increased your awareness of the area, mentally will a state of relaxation, heaviness and sinking into that particular spot.

3. Switch your attention to the next zone and repeat parts a, b, and c of step two. Work you way up over the whole body in this fashion.

Allow at least half a minute for each zone and go over the body repeatedly until you relax so completely that you fall into 'Yoga Nidra'.

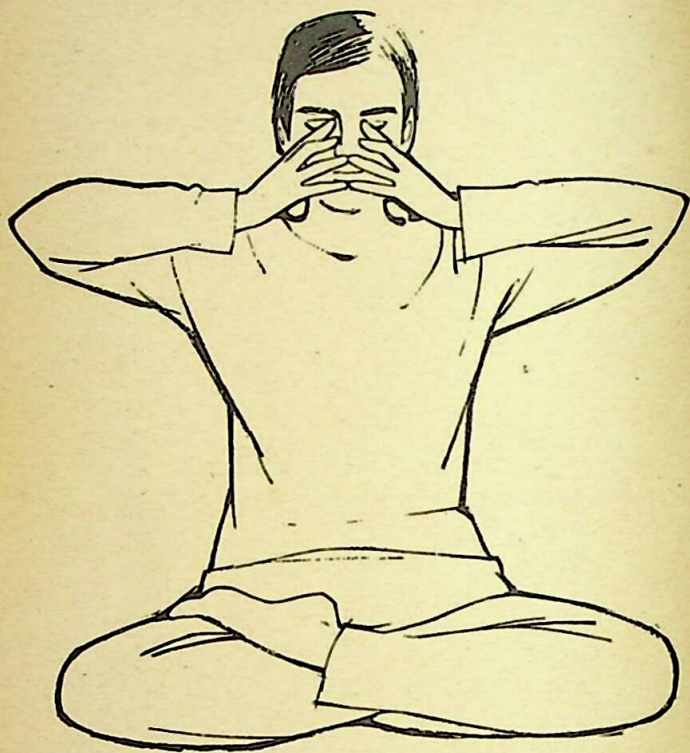
Savasana is the ancient and natural contribution of Yoga to this very modern problem of tension and insomnia. Because of the effect Savasana has in slowing the metabolic processes while at the same time conserving nervous energy, it is one of the hidden keys to the many medically authenticated cases of hibernation involving the burying alive of Yogins for weeks at a time.

A mastery of Savasana will enable the student to gain conscious control over his muscular and nervous system. A good test of mastery of this technique is the ability to sleep within three minutes.

CHAPTER THREE

YONI MUDRA

The eternal, age-old path of Yoga has designed techniques which permit a man not just to escape the illusion (Maya) we term 'Life', but to escape within himself to a true inner reality wherein may be found



Yoni Mudra

the flaming lamp of transcendental consciousness. As man uses Yoga to probe deeper within the grottoes of his own mind he approaches closer and closer to the core of his own being until he experiences self-reintegration physically, mentally and emotionally.

One such technique of turning within is 'Yoni

Mudra'. 'Yoni' means womb or source. This reference is to the Absolute or Brahman as the source of all existence. The word 'Mudra', in this case, denotes a physical practice which has effect on the mind. Yoni Mudra has also been called 'Sanmukhi' (San means six and mukhi means orifice or mouth) indicating that the six body orifices are closed, i.e., eyes, ears, nose, mouth, anus and genital opening. Another classical name is 'Parang Mukhi'. 'Parang' suggests a turning away from the outside world and a closing off of the senses resulting in Pratyahara (Sense withdrawal).

Specific Advantages

1. The five senses are shut off mechanically and this leads to a semi-automatic state of Pratyahara.
2. The nervous system is rejuvenated, particularly as the eyes are shut (and they use more nervous energy than any other sense organ).
3. Co-operation is brought about between the mind and the body as a result of the disciplined conditioning required to maintain the pose.
4. The mind is given an opportunity to introvert and experience complete cutting off from what may be a disturbing environment.

Yoni Mudra, like Savasana, is divided into an elementary technique and an advanced technique.

Elementary Technique

1. Sit in a meditative pose. Padmasana is preferred for those already experienced in Hatha Yoga but Sukhasana will be adequate for the beginner.
2. Raise the elbows level with the shoulders and at right angles with the body, jutting out on each side.
3. (a) Close the ears with the thumbs by inserting in ear.

- (b) Close the eyes with the forefingers placing fingers along lower lids.
 - (c) Place the middle fingers on either side of the bridge of the nose, leaving the nostrils open for breathing.
 - (d) Press the upper lip shut with the ring fingers.
 - (e) Press the lower lip shut with the little fingers.
4. Breathe slowly and evenly while concentrating the mind upon any visual images, spots or colours that may arise. If spots appear visualize them contracting and expanding.

The pose should be held for at least five minutes and gradually worked up to fifteen minutes. You will notice that colours appear brighter after practice and a feeling of tranquillity ensues. Spend a week on the 'Elementary Stage' before attempting the 'Advanced Technique'.

Advanced Technique

1. Repeat Elementary Technique up to and including part three.
2. Commence alternate nostril breathing by pressing shut the left nostril with the left middle finger, and inhaling slowly and evenly through the right nostril. After a full inhalation press the right nostril shut with the right middle finger, open the left nostril and exhale slowly and evenly through it. Inhale, slowly and evenly, through left nostril, close it, open right nostril, exhale through it and continue repeating the cycle of alternate nostril breathing.
3. After firmly establishing the breathing rhythm, begin the mental repetition of the Mantra 'Ham Sa'. 'Ham' is mentally repeated on the inhalation and 'Sa'

is mentally repeated on the exhalation. The 'Japa' (repetition) of the Mantra is to be carried on in conjunction with, and while being mindful of, the alternate nostril breathing. This particular Mantra will have a deep effect upon the subconscious as well as quieting the conscious mind.

4. Absorb yourself deeper and deeper in the exercise with the object of experiencing what might be best described as a conscious moment of 'No-Thought'.

This advanced stage should be performed for fifteen minutes and a goal set of half an hour.

Let us discuss the implications of the new steps in the advanced stage.

The addition of alternate nostril breathing has a profound effect upon the body-mind relationship. As we will discuss more fully in a later section, the respiratory cycle is a major link between the physical and mental activity of humans. A man who is emotionally aroused, angry or frightened, will also breathe rapidly. Obviously any attempt at controlling the breathing will simultaneously produce a tranquilizing, balancing effect on both body and mind.

Not only does the physiological effect of a harmonized metabolism, through controlled respiration, induce relaxation, but also slow even breathing signals 'Tranquillity' and 'Peace' to the unconscious mind.

We may compare our mind to a monkey jumping constantly from place to place, never stopping to regenerate or concentrate its scattered energy unless a pole is placed into the ground for it to climb upon and rest.

In the early stages of Yoni Mudra the mind has been shut off from extraneous sensory stimulation

and mental agitation farther calmed by deep, even respiration. It is now that the mind needs a 'Pole' or concentrative point if it is to climb into higher states of consciousness. The 'Pole' or focal point is provided in the form of Mantra 'Ham Sa'. Ham Sa means 'He I am'. 'He' is the eternal source of all being, Brahman, the Paramatman, the Absolute. You could not have a more powerful pivot or focalizing point from which to spring into higher states of consciousness. Through this Audgita (silent chanting) you pass from Pratyahara proper into Samyama (concentration, contemplation and meditation).

Yoni Mudra is one of the most suitable methods in Hatha Yoga for passing into 'Antaranga', the higher branches dealt with in Raja Yoga. It should be mentioned that just as Savasana is the hidden key to Yogic trance states, so Yoni Mudra is the key to the Siddhis (psychic powers) of clairvoyance and clair-audience.

CHAPTER FOUR

POLARIZATION

'Raja' means king and thus Raja Yoga is the 'Kingly Yoga' or the 'Royal Way'. The 'King' or master in our lives is mind, and it is the control of mind that Raja Yoga teaches.

Patanjali's 'Yoga Sutras' is considered the classic text on Raja Yoga. Its four chapters deal with the discipline of the mind and psychic potential. 'Ashtanga Yoga', as Patanjali's book is often called, is a specific study of the inner or esoteric four limbs of Yoga. These four limbs are Pratyahara (sometimes

considered a part of Bahira-anga or as the transitory stage from Hatha to Raja), Dharana (concentration), Dhyana (contemplation or sustained concentration) and Samadhi (states of ecstasy, realization and cosmic consciousness).

We are going to be primarily concerned with Dharana or concentration. Concentration is the key to the Siddhis, the so-called supernatural powers (really supernormal abilities latent within us all) such as photographic memory, self-anaesthesia, mental calculations, etc. According to tradition, Raja Yoga confers upon the student the more spectacular psychic powers in the form of telepathy, clairvoyance, psychometry and related phenomena belonging to the field of parapsychology.

Raja Yoga may be defined as the science of concentrating and focusing the conscious mind upon the unconscious mind until a mergence takes place between them, resulting in a new superconscious state of mind. As you have gathered by now, Raja Yoga deals exclusively with the mind and may therefore be considered as applied Eastern psychology.

In this age of Western psychologists, psychiatrists, and social workers, a few words would not be amiss concerning the essential differences between Eastern psychology, as typified by Raja Yoga, and contemporary Western psychology.

Modern Western psycho-analysis may be said to have really commenced with the work of Freud, some sixty years ago. The psychology of Raja Yoga, as expounded by Patanjali, is nearly two thousand years old and the source from which Patanjali drew his material is even older.

Western psychology is based upon theory proved empirically by tests which have provided statistical

data. Eastern psychology has as its fundamental basis, personal, subjective experience. The Eastern student does not rationalize truth — he experiences it. It is an Eastern maxim that the student accepts nothing as true until he validates it by personal experience.

Western and Eastern psychology both have the goal of aiding man to solve his problems. Where they differ is in methodology.

The Western approach limits the individual to staying within his problem and understanding it through 'Psycho-analysis' or the more recent, and excellent school, of 'Non-directive Counselling' as advocated by Carl Rogers. (This particular school is coming close to the approach of Eastern psychology.)

The Eastern approach sets no limits upon the method of solving the problem and rather would suggest that man should transcend his personality problems through the transmutation techniques of Yoga, in general, and Raja Yoga, in particular.

What is needed is a synthesis of the best of Eastern and Western psychology. Where Eastern psychology lacks objective data providing empirical proof, Western psychology lacks objective techniques which will produce subjective changes within the patient or student.

Raja Yoga, under a competent teacher, makes two claims which are emphatically denied as possible by Western psychologists. Firstly, through graded steps in visualization, the development of a photographic memory is ensured, and secondly, the raising of an individual intelligence quotient to well above average and perhaps even 'genius' level. Keeping these claims in mind the student can see just how interesting the implications of an East-West psychological synthesis would be.

Worry-absorbing Exercise

We finish our 'fifty-minute hour' with the psychiatrist and once again find ourselves alone to face the worries, frustrations, and problems of our life. What have we gained, that we personally may apply, in the way of a concrete technique for 'self-help'? Raja Yoga fills this very gap of Western psychology with a worry-absorbing exercise that we call 'Polarization'.

Let us employ an analogy as an aid to understanding the mechanics of 'Polarization'. Suppose we have a magnet and an ordinary piece of iron bar and desire to magnetize or 'polarize' the metal. You will recall enough of elementary science to know that the molecular arrangement of a magnet is in alignment, so that a single force field is produced. This is not the case with the iron bar as its molecular structure is not harmoniously patterned, and consequently the individual force fields of each molecule are working at cross purposes to each other. If we commence, slowly and systematically, to stroke the iron bar with the magnet, we shall gradually align the bar's molecular structure and a state of polarization will result, turning the bar into a magnet.

The magnet represents our mind, while the iron bar symbolizes the emotional and psychic aspects of our physical being. Raja Yoga teaches 'Polarization' as an exercise that brings about harmony and balance between all positive and negative aspects of the psychosomatic body-mind link. It is actually suggested that just as we may magnetize or 'polarize' the body with mental currents. Yoga teaches that this is possible through the functioning of the psychic nerves or 'Nadis'.

Regardless of the theory, a short trial of the psychological rejuvenation brought about by this

secret exercise will convince the student it is one of the most valuable techniques in Raja Yoga.

Specific Advantages

1. Practised regularly, Polarization will give relief from chronic anxiety and depression. The mind is forced to absorb itself during the exercise and thus the 'worry circle' is broken up.
2. Polarization may be practised in such a fashion as to induce 'Yoga Nidra' and therefore is useful in conjunction with Savasana for neurasthenia and insomnia.
3. Concentration and Visualization are greatly increased and at the same time internal awareness of the body is developed.
4. Yoga theory suggests that the nerves are purified (Nadisuddhi) through direct control of the nervous energy or 'Prana' within the body.

Technique

1. Lie supine (face up) on the floor upon a folded blanket. The body should be so orientated that the head is north and the feet south. This is again the Yoga principle of taking advantage of natural forces — in this case the earth's magnetic field.
2. Place the feet together and the hands, palm up, close to the body (actually touching the sides).
3. If you are practising Polarization for the relief of anxiety, neurasthenia or insomnia, prepare yourself by doing Savasana in reverse. Start with the vital zones of the head and work down to the feet, maintaining consciousness and not falling into 'Yoga Nidra'.
4. Start Polarization proper by visualizing on a slow, even inhalation, positive, pranic, sun energy, warm

and golden yellow in colour, being drawn through the top of the head, down through the body and out of the soles of the feet.

5. On a slow, even exhalation, visualize negative, apanic, moon energy, cool and blue in colour, being drawn up through the soles of the feet, through the body and out of the top of the head.

6. Continue the respective visualizations of inhalation and exhalation and at the same time try to feel the passage of these energies sweeping the body and producing a sensation similar to an electric current. With the coloured inhalation feel a tingle vibrate from head to toe, and from toe to head with coloured exhalation. Synchronize the breath, visualization, and sensation of energy flow.

For the treatment of the aforementioned psychological symptoms remain absorbed in the exercise until you lose consciousness and drop into the refreshing state of 'Yoga Nidra'.

For improvement of Concentration and Visualization keep the conscious mind focused on the Visualizations and internal sensations, without permitting sleep to ensue.

Polarization should be practised fifteen minutes to half an hour each day for at least a week before adding new exercises.

The first indication of mastering this technique will be the intensification of Concentration to the point where you feel a distinct electric current running through the body with each inhalation and exhalation. This is a sensation which must be experienced to be understood.

The commencement of our studies in Raja Yoga makes it possible to refine the Hatha technique of

Savasana. Savasana is a method of achieving physical relaxation with inevitable mental relaxation following. We are now to start distinguishing between physical tension and mental tension.

As a rule Savasana and Polarization may be used together to ensure the attainment of Yoga Nidra. The stipulation is that in cases of mental tension (i.e., anxiety, worry) Savasana must be done from the head down rather than from the feet up. This is for the simple reason that we subconsciously and consciously associate our mental activity (and hence our mental tensions) with the head region. It is obvious that mental tension is better relaxed by carrying our conscious awareness away from the skull area and down to the feet.

CHAPTER FIVE

CONCENTRATION

It may be said, with certainty, that the average individual is incapable of what would be considered concentration (Dharana) by the standard of Raja Yoga.

Concentration is a focusing of the mind by the mind. In other words concentration always involves an internal adjustment. Most people forget, however, that just as a delicate, high-powered microscope must be gently brought into focus, so gentleness is a prerequisite of true concentration. Yoga emphasizes 'Ahimsa' or non-violence whatever the nature of the activity.

Concentration requires a relaxed, tension-free mind. Straining, by exerting too much 'will' or effort,

results in the mental activity of 'willing' blocking or interfering with the mental state required for concentration.

Dharana Yantra

How may we test for a relaxed state of mind ready to begin Dharana or concentration practice? Close your eyes and deliberately create a warm, smooth, velvety darkness as if you were looking up into a moonless, starless tropical night. The more tense your mind is the more your inner blackness will be disturbed by colours and white spots. It was to aid gaining the necessary relaxed state of mind that Yogis recommended meditation in dark caves, monastery cells and similar places. The creation of a pure, black field of mental vision will often so relax the mind that pain sensations from psychosomatic headaches are inhibited.

The student may be wondering what specific result was served by Dharana in the Yoga scheme of self-development. The mind may be thought of as a wave-covered (emotionally turbulent) lake. Such stormy waters perturb boats (the external objects perceived through the five senses) and also obscure a view of the lake bottom. Through concentration the waters of the mind are calmed and we achieve a clear focus upon the boats or objects of the senses. At a later stage (Dhyana) we focus within our own being and catch a glimpse of the pearls lying upon the lake bottom of our life.

Specific Advantages

1. Develops concentration to the level required in Raja Yoga.

2. Increases the ability to visualize by transferring an external image to the inner mind's eye.

Preparation

It will be necessary for the student to construct a special Dharana Yantra or concentration diagram (a yantra is a geometrical figure used for concentrative purposes). The Dharana Yantra is made by pasting a white two-inch square of paper upon the centre of a black piece of paper of average writing size.

Technique

1. Assume a meditative pose, or sit in a chair, facing a blank, light-coloured wall at a distance of two or three feet.
2. Pin the 'Dharana Yantra' diagram upon the wall in such a fashion that the centre of the white square is at eye level. Have sufficient light thrown upon the wall from behind you to see the diagram clearly.
3. Close your eyes and spend two or three minutes creating a warm, velvety blackness. Relax and gently push all disturbing or distracting images aside by repeatedly creating the black field of inner vision.
4. Open your eyes and perform 'Tratak' or fixation upon the centre of the diagram for three or five minutes. Gaze steadily and firmly, inhibiting the blinking reflex somewhat (but avoiding strain), until an aura forms around the edges of the white square.
5. Slowly, and without strain, transfer your gaze to a blank portion of the wall on either side and concentrate upon the after-image (a black square) which should appear on the wall. Hold your concentration for as long as the image is perceptible. When it becomes faint use your imagination to strengthen it.

6. When the after-image has faded completely again close your eyes and mentally recreate it. Attempt to hold it as steadily as possible on the screen of your conscious mind.

The practice of Dharana Yantra should be continued for at least a week before starting the technique for Internal Dharana. Practice time should be extended to fifteen minutes, and you should spend as much time upon each stage of the exercise as is necessary.

Internal Dharana: Specific Advantages

1. Develops concentration and visualization to the point where a photographic memory becomes a distinct possibility.
2. May be specifically used to stimulate latent memory tracts of the subconscious and thus recall forgotten material.

Technique

1. Lie down, supine, in a semi-dark room.
2. Close your eyes and with great care create a mental field of warm, velvety blackness as in step three of Dharana Yantra.
3. Project upon your black field a white square about the size of writing-paper and centred ten to twelve inches out from your eyes. Concentrate upon holding the image steady and preventing it from moving to either side or up and down.
4. Holding the white square, framed by the black background, imagine a black circle or black hole in the centre of the white square. The black spot should be roughly the size of a fifty pence piece. Concentrate upon the black circle, holding the composite

visualization of black background, white square and black centre.

5. End the exercise by suddenly releasing the entire visualization and watching the subconscious images that may flash across the mind's eye.

This particular form of Internal Dharana may be cultivated to the point where you close your eyes for a few seconds and instantly recall the desired material that had slipped beyond conscious recall.

All memories, when forgotten, have simply passed from the conscious into the subconscious storehouse. When we forget something, in an examination for instance, what has happened is that the conscious mind has frozen momentarily and thus shut off communication with the memory tracts of the brain. This exercise 'thaws out' the conscious mind by relaxing the tension and permitting a free flow along the association stream of preconscious and subconscious memory reservoirs.

The next time you forget a desired fact or name, close your eyes, give the sharp mental command that you 'will remember' and then absorb your mind in this particular Internal Dharana exercise. After completing the visualization, concentrate intensely upon holding it steady for a few seconds, and then shatter the picture and wait (with eyes still closed) for the desired association to pop itself into your conscious mind. With practice, recollection will take place in ten to fifteen seconds.

The S.C.M. Principle

The ability to create intense mental images is half the key to memory power. This ability is easy once you

understand the fundamental mechanics of visualization.

'S.C.M.' stands for 'Size, Colour, Motion' — the three requirements for successful mental imaging. If we are to leave an impression upon our memory we must do it by administering a triad of shocks to the mind. The best example is the advertising psychologist who stamps impressions upon our mind by the skilful use of large billboards, vivid colours and flashing neon lights.

Take a simple object, like a match, and attempt to visualize it with the intention of remembering 'match' as the first of five objects. Look at the match, close your eyes and mentally see it as having grown to the size of a telephone pole. Get a mental feeling of its enormous size. Now visualize this match as igniting and see the intense red of the flame and the sudden flare of ignition. At this point you have brought colour and motion into action, along with size, to stamp 'match' upon your memory.

Along with S.C.M. we use the better-known principle of association to permit retention of a series of visualizations. A link is established between each object through association.

Imagine a spark shooting off from the burning match and dropping on to the fluffy tail of a large white rabbit, who begins hopping around in an effort to snuff out his smouldering tail.

The rabbit starts brushing his teeth with a bright, yellow oversize toothbrush. Upon finishing he throws the toothbrush into a river which is rushing rapidly by. A deer comes down to drink from the river.

You should now find that you have effortlessly memorized five items, i.e., match, rabbit, toothbrush, river and deer. It is as easy to link together twenty

objects as it is five. The student is advised to experiment for himself.

CHAPTER SIX

REVITALIZATION

For a long time Western psychology has cautiously side-stepped the question of what 'mind' really is by stating that 'mind' is the 'functioning brain'. With the birth of psychosomatic medicine this definition has been shaken and no adequate theory has been advanced to replace it.

Yoga has always had very definite theories concerning mind and its potential use. The Yogi considers 'mind' as the highest evolvment of energy and this theory is not limited to just individual mind but is applied to the universe as a whole. Yoga suggests that the ultimate and original state of the universe is energy in the form of 'Cosmic Mind'. Cosmic Mind permeates everything conceivable and as a result man is said to be surrounded by 'Mind' much as goldfish are surrounded by water.

When Cosmic Mind manifests itself, in building matter, the fundamental energy involved in such phenomena as cohesion, electricity, magnetism, etc., is termed 'Prana'. Prana is the basic kinetic energy of the universe. Such a cosmology naturally leads to the theory that since Mind is all and a fundamental form of it is called Prana, then each individual's mind should be able to control the 'Prana' or nervous energy within the physical body.

Contrary to Western science, Eastern science claims that nervous energy within the body may be

increased, stored up and controlled at will by the mind.

This control energy (Prana) is learned through mastery of 'Pranayama' (energy control) involving breathing exercises. It is postulated that the breath brings into the body Prana as well as oxygen. This has lured many people into practising difficult, and sometimes dangerous, breathing techniques and very often they are disappointed with the apparent lack of Pranic Energy increase.

Raja Yoga holds the key which explains the apparent failure many people experience with Pranayama. The key is concentration of the mind upon the body while performing Pranayama. Just as the blood circulates through the body so Raja Yoga teaches that the mind may be made to circulate consciously throughout the body. As blood is the vehicle of oxygen, so mind is the vehicle of Prana and this is the whole secret of revitalizing and rejuvenating the body.

This practice of Savasana has taught you to carry the mind to any of the Marmasthanani, while Polarization started you on the first experiments in controlling Pranic energy. You are now ready for an effective rejuvenating technique that requires no mastery of a difficult Pranayama exercise, but only the comfortable retention of breath coupled with intense concentration upon the Marmasthanani or vital zones.

Specific Advantages

1. Increased oxygen absorption resulting in an increase in red blood cells.
2. The full inhalation required exercises the thoracic region, improving heart action and aiding return of

venous blood to the heart.

3. Prana is consciously infused into the body and this results in a recharging of the nervous system.

4. A very specific antidote for quickly counteracting fatigue and exhaustion, both mental and physical.

Technique

1. Lie supine, with feet together, and hands, palm up, by side.

2. Inhale a slow, even, deep breath and hold it as soon as the lungs feel full. Retain the breath as long as is comfortable and without creating symptoms of strain.

3. While retaining the breath, mentally become aware of the feet (first vital zone) and visualize Pranic energy radiating throughout that area and producing a tingle.

4. Slowly exhale, relaxing intensity of concentration.

5. Inhale again, retain and move to the next Marmasthanani, the shins, and repeat concentration.

6. Work up the body, retaining the breath and concentrating at each of the vital spots until you finish up at the head.

7. If necessary go over the entire body several times until you feel a distinct glowing and tingling from toe to head.

Allow at least fifteen minutes for the exercise. In that time you should be able to go over the body three times or more, depending upon the retention period. The student should strive for fifteen seconds 'Kumbhak' or breath retention at the end of several months' practice. The key point is to become so consciously aware of each of the zones that your 'awareness' creates a tingling indicative of the success-

ful infusion of Prana into that zone.

Revitalization, when used in conjunction with other exercises, is excellent for bringing mind back from a deep state of introspection and monoidicism such as results from Yoni Mudra.

The student will discover that not only are physical results apparent in this technique, but also psychological effects appear in the form of a calm, relaxed attitude of mind. This is due to the respiratory process acting as a psychosomatic link between mind and body as discussed in the chapter on Yoni Mudra.

The student must take note that Revitalization technique is definitely contra-indicated for those suffering from any form of heart disease.

CHAPTER SEVEN

LAYA YOGA THEORY

Laya Yoga is the science of unleashing latent energy hidden within the human nervous system.

As man has evolved from a primarily physically motivated animal to a mentally motivated animal, he has lost much of his physical strength and capacity for endurance. It could be that the strength and endurance of man's cave-dwelling ancestors still lie locked within his Central Nervous System (i.e., the brain and spinal cord) in the form of potential energy. Laya Yoga is the key that attempts to unlock man's hidden energy reserves.

This latent energy is called 'Kundalini' and is symbolized by a snake coiled three and a half times. The symbology of the snake gives us the secret implications of 'Kundalini'.

The snake has been a sexual symbol from time immemorial, and this tells us that Kundalini is intimately connected with the sexual expression of man. Indeed sexual activity springs from the stream of Kundalini force and is the most concrete example we have of a latent energy lying within us that has far-reaching effects in our life. The orgasm of sexual union is said to be similar to the trembling and bliss of Kundalini rising.

This connection between sexual activity and Kundalini has led to the development of two distinct schools of thought. The Trantra school teaches the rise and release of Kundalini by using the physical act of intercourse as a channel for this energy to express itself through. The Yoga school teaches that sexual activity should be curtailed (Bramacharya), thus suppressing Kundalini until the pressure becomes sufficiently strong for Kundalini energy to force itself into arousal. Both schools of thought have half of the key in their respective viewpoints, and the result has been that both schools have thoroughly confused Westerners who have taken to practising the none-too-harmless exercises prescribed by each tradition.

The snake, as well as symbolizing the procreative urge, symbolizes wisdom — the wisdom of mental control. This is a hint that if such an energy as Kundalini does exist it may be released only through the mind exerting careful stimulation at the points where Kundalini is most apt to manifest. The individual who would awaken or arouse Kundalini without first gaining control of his mind, through Raja Yoga disciplines, would run the risk of mental illness.

The last point that should be brought to the student's attention concerns the fact that the snake is

always shown as coiled. This coiling of a snake is preparation for striking out, and it is just so that Kundalini lies within us compressed like a spring, and ready to charge from potential static energy into kinetic manifestation under the proper conditions. The coil of three represents the three states of energy (positive, negative and neutral), while the half coil represents Kundalini as always on the verge of changing from static to kinetic manifestation.

It is taught in the East that just as the snake-charmer must first make himself immune to the poison of his snakes, so the student of Laya Yoga must prepare himself for the shock of arousing Kundalini or suffer the consequences. It is also cautioned that the arousal of Kundalini is easier than its control and subdual.

The ancient Yogis obtained their remarkable knowledge of the human body largely through a process of introspection. Through Raja Yoga they became so intensely aware of themselves that they internally 'felt', rather than 'saw', the major blood-vessels, nerves and organs. Out of such introspections grew a theory concerning the existence of certain 'Nadis' or psychic nerves through which Kundalini could manifest.

The three most important of these astral channels were called Ida, Pingala, and Shushumna. Ida and Pingala are said to run up the left and right sides of the spine (corresponding with the Sympathetic Nerve ganglion on either side of the spine), while Shushumna runs between them in a position corresponding to the spinal cord.

Allegorically, Shushumna is said to represent the channel of 'Christ Consciousness' in us all which is kept vacant or 'crucified' by the emotions running

rampant in Ida and Pingala (the two thieves hanging on either side of Christ).

Kundalini is stored at the base of the spine in the egg-shaped 'Kanda', from which is said to emanate seventy-two thousand psychic nerves including Ida, Pingala and Shushumna. The object of Kundalini or Laya Yoga is to arouse Kundalini and force it to ascend Shushumna, awakening various vital centres situated along the way, and finally uniting with the top centre, Sahasrara, where a union takes place between Kundalini Shakti (feminine or negative energy) and Siva Shakti (masculine or positive energy).

This concept may be taken as either symbolic or literal. Each 'Chakra' or psychic centre, as it is touched by the ascending Kundalini, has the God and Goddess dwelling within cohabit. This could be said to be the story of the union between the positive and negative aspects in our life, which takes place upon the ascent into spiritual consciousness.

Most commonly, it is taught that the human body contains seven major psychic centres, five situated along the spine and two found within the head. These centres are called Chakras or Padmas. Chakra means wheel and thus it is implied that these centres are moving or active. Padma means lotus and as a lotus, like any plant, is something that grows, so the psychic centres are not fully developed in us but have yet to open their 'petals' into full bloom.

A psychic centre (Chakra or Padma) may be defined as a whirling vortex of energy situated at the conjunction point of the body and the mind.

The student may at first be repulsed by the idea of 'psychic centres', but if he considers that this teaching of 'Laya Yoga' is in reality a 2,500-year-old

theory only recently rediscovered by modern psychiatry as 'Psychosomatic Medicine', his attitude cannot help but be one of rational interest.

Each Chakra is correlated with a major gland and a main nerve plexus within the body. By some coincidence, or method of analytical introspection now lost to us, the point where each Chakra is located corresponds with the points in the body where psychosomatic tension most commonly manifests.

The Chakras

1. 'Muladhara' means 'Root support' and is situated at the base of the spine in the coccygeal region. Physically manifested through the gonads and the 'pelvic plexus'. Traditionally this Chakra controls the sexual functions in humans and its malfunction at the psychic level would produce nymphomania and satyriasis. It is said to be responsible for such psychosomatic symptoms as impotency and frigidity.

2. 'Swadhisthana' means 'One's own place'. All fluids in the body are balanced and controlled through this Chakra. Physiologically related to the adrenal glands, kidneys and hypogastric plexus, Swadhisthana has its root in the first few vertebrae of the sacral region. Malfunctioning of this Chakra produces fluid disturbances such as oedema, blood poisoning, female troubles, obesity, etc.

3. 'Manipura' or the 'Gem City' emerges from the lumbar region of the spine and is physically evident as the solar plexus. The gland most often connected with Manipura is the pancreas. Some authorities also suggest the liver. The solar plexus (Sun Centre) has often been called the 'Second Brain' and its importance psychosomatically is readily appreciated by

anyone who has ever suffered stomach cramps, 'butterflies', etc. Emotional tension first affects the solar plexus and sustained tension may be responsible for stomach ulcers, diabetes and even cancer.

4. 'Anahata', the centre of 'Unstruck Sound', comes out between the upper thoracic vertebrae and is related physiologically to the cardiac plexus and the thymus gland. Such psychosomatic disturbances as angina pectoris, palpitations, tachycardia, etc., may be logically related to this Chakra.

5. 'Vishuddha' or 'Purity Centre' is the last of the Chakras rooted upon the spinal column (cervical region in this case). The thyroid gland and the pharyngeal plexus are associated with Vishuddha as its physical vehicles. Psychosomatic symptoms related to Vishuddha would include the depression often caused by thyroid malfunctioning and such speech difficulties as have a psychological rather than a physiological origin.

6. 'Ajna' or the centre of 'non-Knowledge' (indicative of something higher than human reason) is said to be situated between the eyebrows just about where the pituitary gland rests in the 'Turkis Saddle'. Ajna is believed to be related to the nasociliary plexus. Tension, worry and anxiety are all said to arise from a disturbance of Ajna. This is interesting when we consider that the pituitary gland had been named 'Master Gland' because of the effect its secretions have upon the functioning of the other ductless glands.

7. 'Sahasrara' Chakra means the 'Thousand Petalled' centre. This is a reference to the thousands upon thousands of brain cells contained within the cerebrum, with which Sahasrara is related. The gland

connected with Sahasrara is the pineal — a gland which we know too little about.

Chakra Chart I

<i>Sanskrit</i>	<i>English</i>	<i>Body Root</i>	<i>Plexus & Gland</i>
Muladhara	'Root Support'	Coccyx	Pelvic Plexus Testes & Ovaries
Swadhisthana	'One's Own Place'	Sacral Vert. Navel (below)	Hypogastric Plexus Adrenal Glands
Manipura	'Gem City'	Lumbar Vert. Navel (above)	Solar Plexus Pancreas & Liver
Anahata	'Unstruck Sound'	Thoracic Vert. Heart Region	Cardiac Plexus Thymus Gland
Vishuddha	'Purity Centre'	Cervical Vert. Throat Area	Pharyngeal Plexus Thyroid Gland
Ajna	'Non-knowledge'	Nasion Between Eyes	Naso-ciliary Plexus Pituitary Gland
Sahasrara	'1,000-Petalled'	Bregma Top of Head	Cerebrum Pineal Gland

It is said that when Kundalini rises up and unites with Suhasrara, the resulting shock to the nervous system awakens the pineal gland from its dormant state and man finds himself possessed of 'Siddhis' or psychic powers. These Siddhis represent dormant sensory faculties within man that have been lost through disuse. Australian aborigines, for example, are still capable of tracking a man by smell, much as a dog does. The primitive native senses water in desert areas and generally displays an acute sensitivity to his environment which is lacking in his modernized counterpart. His 'Siddhis', like those of an animal, have remained active through force of circumstances.

I have by no means exhausted the material available on the theory of Laya Yoga, but have been concerned only with what is pertinent to the purpose of this book. Above all I have concentrated upon rationalizing all such theory into a more or less acceptable form.

Regarding the theory as a whole, the reader will readily discern two points:

1. The theory may be taken as an allegory of the ascent and transmutation of human consciousness into divine consciousness.
2. This ancient theory does contain material which has an undeniable implication and relationship with the hypothesis of modern psychosomatic medicine.

CHAPTER EIGHT

CHAKRA DHARANA

Mankind has always been aware of the existence of certain vital areas in the human body. The use to which the esoteric knowledge of these nerve zones was put varied from civilization to civilization.

The student will be interested to note that a correlation exists between the 'Chakras' of the Indian Yogi and the 'Kyushos' of the Japanese Judo expert. The seven most deadly 'Kyushos' (Jiu-jitsu pressure points) taught in Atemiwaza, one of the esoteric branches of Judo, exactly corresponds with the traditional positions of the seven Chakras. While the Indian mind used this knowledge for spiritual and psychic purposes, the Japanese mind used the same knowledge for concrete physical purposes, i.e., the induction of unconsciousness or even death (Atemiwaza) and the revival of those who had been so disabled (Kwappo).

There is evidence to indicate that Judo originated in India, was taken up by the Tibetan monks as a means of self-defence (their religious vocation forbade the carrying of arms) and spread from Tibet to

COMPARISON CHART

*Judo Kyushos**Yoga Chakras*

Tendo

Sahasrara

Uto

Ajna

Hichu

Vishudda

Kyototsu

Anahata

Suigetsu

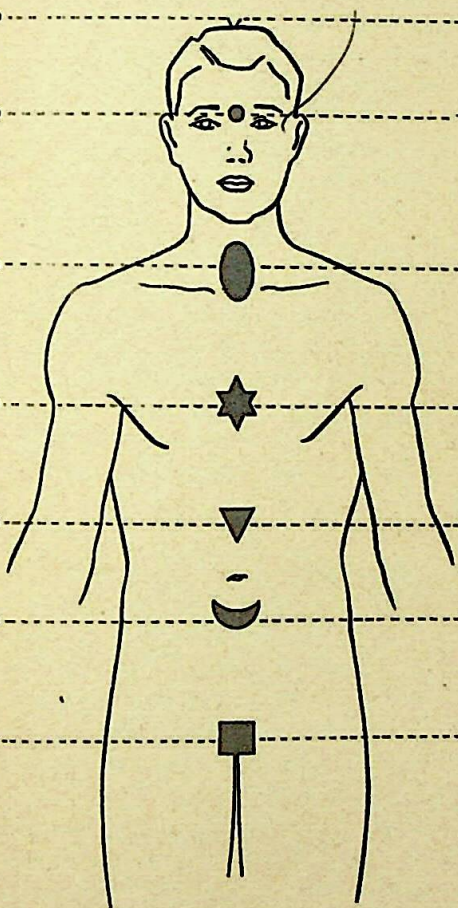
Manipura

Myojo

Swadhisthana

Tsurigane

Muladhara



China, where it was picked up and developed by the Japanese in the fifteenth-century. This is plausible if we also recall the migration and transmutation of Indian Buddhism to Japanese Zen.

It has been suggested by several modern schools of Yoga that the Chakras, with their associated symbology, represent nothing more than a method of forcing the mind to concentrate upon the body. This may be so, especially when we consider that one of the literal meanings of the Sanskrit 'Laya' is 'absorption'. Such absorption or concentration of the mind upon the body would lead to the 'opening' or harmonizing of the Chakras and their respective psycho-physical functions. This Eastern occult theory would be acceptable to the West if it could be proved that such concentration relaxed the psychosomatic tension that so often occurs in these vital areas. The author is certain that such concentration is helpful in dispersing tension at these very points and therefore feels justified in giving the technique of 'Chakra Dharana'.

In the initial stages the mind is best trained by giving it something concrete to concentrate upon. This is the purpose of the elaborate symbology. Each Chakra has a certain number of petals each petal inscribed with a letter of the Sanskrit alphabet (this is for awakening the Chakra through 'Mantra Yoga'), an animal, a God and Goddess, a geometrical form, a colour and a 'Bija' or seed Mantra.

All that will be necessary, for our purposes, will be a knowledge of the last three symbolic components, i.e., colour, form, and Bija Mantra. Students who are desirous of learning the full symbolic implications of each Chakra are recommended to peruse Arthur Avalon's *The Serpent Power*.

The form and colour of the first five Chakras represent the Tattwa or element assigned to each. The Bija or seed Mantra is the basic sound which groups or awakens the dormant energy of the individual Chakra.

Symbology of Chakras

Muladhara: A yellow square representing 'Prithivi', the earth element. The Bija Mantra is 'Lang'.

Swadhisthana: A silver crescent moon representing 'Apas', the water element. Bija Mantra is 'Vang' (chanted 'Wang').

Manipura: A red triangle, apex down, representing 'Tejas', the fire element. Bija Mantra is 'Rang'.

Anahata: A blue hexagon composed of two interlocked equilateral triangles representing 'Vayu' or air element. Bija Mantra is 'Yang'.

Vishuddha: A black or dark indigo, oval egg representing 'Akasa' or Ether. The Bija Mantra is 'Hang'.

The procedure of Chakra Dharana begins with external Dharana and ends with internal Dharana. This type of concentration would be said to be a Saguna meditation or meditation upon concrete qualities as expressed through form and colour.

Chakra Chart 2

<i>Chakra</i>	<i>Geometrical Form</i>	<i>Colour</i>	<i>Bija Mantra</i>
Muladhara	Square	Yellow	'Lang'
Swadhisthana	Crescent Moon	Silver	'Vang'
Manipura	Triangle (Apex Down)	Red	'Rang'
Anahata	Hexagon	Blue	'Yang'
Vishuddha	Oval (Egg)	Black	'Hang'

Specific Advantages

1. Concentration and visualizing are improved.
2. Eastern occult theory states that this technique of concentration is the safest and most natural way of gently awakening and harmonizing the 'Psychic Centres'.
3. Relaxation of psychosomatic tension should accrue from steady practice.

Preparation

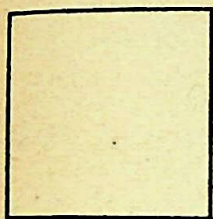
Reference to the diagram entitled 'Tattwa Yantras' will provide a clear picture of the symbolical representation of each Chakra through its Tattwa or quality. To produce models of these Yantras suitable for use the student will require a selection of yellow, silver, red, blue, and black drawing paper such as is commonly given to children for cutting and pasting.

With a ruler and compasses construct each geometrical figure upon the correct colour of paper. Thus the square is inscribed upon yellow, the crescent upon silver, the triangle (apex down) upon red, the hexagon upon blue and the oval upon black. It is now a simple procedure to cut out each pattern and paste it upon the centre of a larger square of black paper (with the exception of the black oval, which needs a white background). The final result is a set of five Tattwa Yantras which may be affixed to the wall for the technique of external Chakra Dharana.

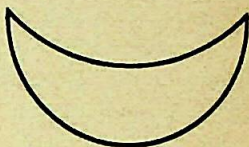
Technique

1. Sit in a meditative posture or in a chair, with the room lit by a candle.
2. Place before you the yellow square Tattwa of Muladhara Chakra, with the candle on one side so that the diagram is illuminated.

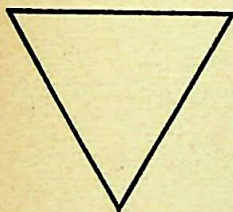
CHAKRA TATTWA YANTRAS



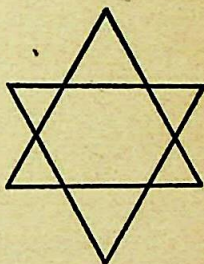
**Prithivi—Yellow
Muladhara**



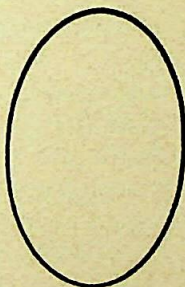
**Apas—Silver
Swadhisthana**



**Tejas—Red
Manipura**



**Vayu—Blue
Anahata**



**Akasha—Black
Vishuddha**

3. Fix the gaze upon the centre of the square and audibly (Udgita) intone the Bija Mantra 'Lang'.
4. Continue this procedure for three to five minutes, attempting to occupy your mind completely with the yellow square and the Bija Mantra.
5. Close your eyes and mentally visualize the yellow square while silently repeating (Audgita) the Bija Mantra.
6. In the final step move the Tattwa symbol down into its appropriate spot on your own spine. (In this case visualize the yellow square as at the base of your spine.) Continue concentration as long as possible.

The technique of 'Chakra Dharana' should be practised for ten minutes or more each day. Begin with Muladhara Chakra the first day, Swadhisthana Chakra the second day and so on, doing each Chakra in turn until you return to Muladhara and start the cycle over again.

After the first two or three weeks the student may dispense with external Dharana in the form of Concentration upon a Tattwa diagram and may proceed with just internal Dharana upon the Chakra symbols within the body.

With practice the student will produce a sensation of actual physical stimulation by mentally moving the Tattwa symbol down into its proper position along the spine and concentrating upon the area. The yellow square of Muladhara should be visualized as at the base of the spine; the silver crescent of Swadhisthana is two inches below the navel; the red triangle of Manipura is about three inches above the navel, level with the pit of the stomach; the blue hexagon of Anahata should be visualized as level with

the heart; and the black egg of Vishuddha Chakra is level with the Adam's apple.

In essence, internal Chakra Dharana is the familiar Tantric technique of 'Internalization' of Gods, colours, forms, etc.

The technique of concentration upon the sixth and seventh Chakras, Ajna and Sahasrara, is unnecessary for the student at this stage and hence is deemed outside the scope of this book.

CHAPTER NINE

SOLAR PLEXUS CHARGING

The student has now reached the point where he may be introduced to pure Laya technique. I must, however, warn the student that the material presented in this chapter is beyond rationalization, and other than offering my apologies for teaching a seemingly high speculative practice, I may only hope that the student will progress to the point where he is in a position to prove the postulations set forth, to his own satisfaction.

Advanced Laya exercises are directly concerned with the awakening of Chakras and the arousal of Kundalini to the point where the practitioner experiences definite subjective and objective changes taking place within the body.

The Kriyas or techniques, bringing about the ascent of Kundalini up Shushumna, are amongst the most closely guarded secrets of Laya Yoga. My own knowledge of these methods was given to me in confidence by my teacher and, of the six exercises, I am only permitted to pass on the first phase termed

'Solar Plexus Charging'. I should remark that even if the aspiring student had access to the mechanics of the five succeeding Kriyas, it would be of little value, as the degree of concentrative ability required to bring about results would, in all probability, be beyond his present stage of development.

Just as certain pathological conditions produce distinct symptoms permitting an accurate diagnosis, so the arousal of Kundalini is traditionally marked by specific symptoms. The first definite indication that latent nerve energy is being successfully released into the body is the appearance of psychic heat. At first this is subjective and the student simply becomes aware of warm currents running up and down the spine and circulating in the region of the Solar Plexus. Later the currents become hot, and anyone passing his hand along the student's spine will feel distinct heat waves emanating from whatever Chakra region the Kundalini energy has ascended to. As Kundalini rises, the heat waves move from the base of the spine to the top cervical region.

Tibetan Yogins make particular use of this psychic heat in a process called 'Tumo', mastery of which permits wandering naked in the snow-covered Himalayas.

It is the production of this psychic heat that will be experienced through the conscientious practice of Solar Plexus Charging. As already stated, 'Solar Plexus' means 'Sun Centre'. This is an extremely apt name as the Solar Plexus is the psychic storehouse for Pranic energy, and, like the sun, radiates heat under special circumstances. Solar Plexus Charging is a technique for consciously overfilling the supply reservoir of the psychic nervous system.

Specific Advantages

1. The Solar Plexus storehouse (Manipura Chakra) overflows with Pranic energy and this surplus is automatically distributed wherever needed.
2. The arousal of Kundalini and the resulting heat produced will entirely change the student's attitude towards 'cold'. Once it is experienced, the body never really becomes cold again.
3. The mind becomes deeply absorbed in the exercise as the production of heat increases.

Technique

1. Lie supine, head north, feet south, in a semi-dark room, with the legs folded in Sukhasana (as if you had fallen backwards while in Sukhasana) and the hand clasped over the Solar Plexus.
2. On a slow, even inhalation, visualize warm, golden Pranic energy being drawn in through the head (as in Polarization) and down the body into the thighs and lower abdominal region, where it is prevented from escaping by your crossed feet and is therefore stored.
3. On a slow, even exhalation, bring the accumulated Prana up and around the Solar Plexus in a series of clockwise circles (as if you had a clock dial, the size of a dinner plate, centred over the navel with twelve o'clock at the chest and six o'clock at the groin).
4. Making as many circles as possible, while exhaling, concentrate upon feeling an internal heat develop with each visualization of an energy sweep around the Solar Plexus.

The exercise should be carried out for never less than fifteen minutes. Once the student succeeds he will be surprised to realize that the inner psychic heat produced is not the result of 'self-hypnosis'. The

mechanics of the exercise, when analyzed, reveal several interesting theories peculiar to Yoga.

Yoga physiology maintains that the hands and feet are terminals through which the body throws off psychic energy in the form of Prana. The crossing of the feet and interlocking of the hands short-circuit the escape of Prana and results in an additional source of energy for Solar Plexus Charging. The crossing of the feet relaxes sexual tension as well, and thus another possible source of energy waste is prevented. It is with this Kriya that we realize the need of a new physiology capable of explaining the release of hitherto unsuspected energy reserves.

Once the induction of psychic heat is accomplished the student will find his mind becoming more and more absorbed in the performance of this Kriya. He will come to understand that Laya truly means absorption and rhythm such as can be found only within the eternity of his own consciousness — the link with Universal Consciousness.

SANSKRIT GLOSSARY

A

Ahimsa: 'Non-killing'. The Indian doctrine of non-violence and non-injury. The first Yama (control) of the first stage of Ashtanga Yoga.

Ajna: 'Non-knowledge'. The sixth psychic centre physically indicated by the pituitary gland and the cavernous plexus. Some authors have associated the pineal gland with Ajna, but the clue to the correct correlation is given in the symbol of Ajna as a two-petalled lotus — the two petals corresponding to the anterior and posterior pituitary lobes.

Akasa: The fifth element Ether symbolized by a black oval. The Tattwa of Vishuddha Chakra.

Anahata: 'Non-sound' or 'Unstruck sound'. The fourth psychic centre indicated physically by the thymus gland and the cardiac plexus.

Antar-Anga: 'Inner limbs'. The four higher phases of Ashtanga Yoga comprising Pratyahara, Dharana, Dhyana and Samadhi.

Apas: The second element Water symbolized by a silver crescent. The Tattwa of Swadhisthana.

Asana: 'Seat'. The group of eighty-four classical body postures or exercises taught in Hatha Yoga.

Ashtanga Yoga: 'Eight-limbed' Yoga. A term applied to the system outlined in Patanjali's Yoga Sutras wherein Yoga is divided into eight steps or stages: Yama (control), Niyama (moral observances), Asana (posture), Pranayama (breath control), Pratyahara (sense withdrawal), Dharana (concentration), Dhyana (sustained concentration), and Samadhi (mental union or equilibrium).

Audgita: The silent or mental chanting of a Mantra.

B

Bahira-Anga: 'Outer limbs'. The four lower phases of Ashtanga Yoga comprising Yama, Niyama, Asana and Pranayama.

Bhakti: That path of Yoga which seeks realization through the practice of devotion and love in both a religious (Bhakti) and a philosophical (Parabhakti) sense.

Bija: 'Seed'. The root sound of each Chakra which when intoned as a Mantra will release its psychic energy. The Bija Mantras of the first five Chakras are Lang, Vang (chanted 'Wang'), Rang, Yang, and Hang.

Bramacharya: In Yoga the fourth Yama or discipline of the first stage (Yama) of Ashtanga Yoga. Generally understood as the observance of strict sexual celibacy but is better interpreted as moderation and control of passion.

C

Chakra: 'Wheel, disc, whirlpool'. The term is applied to the basic seven psychic centres outlined in Yoga and Tantra. Chakra implies a vortex and thus we may define a psychic centre as a 'whirling vortex of psychic energy at the conjunction points of the mind and the body.'

D

Dharana: 'Concentration'. The sixth stage of Ashtanga Yoga.

Dhyana: 'Sustained concentration'. The seventh stage of Ashtanga Yoga and an advanced state of Dharana. Some have applied the English words 'contemplation' and 'meditation' to Dhyana, but the classical Yoga texts state that so many Dharanas (measured in a specific time unit) equal one Dhyana and in turn so many Dhyanas equal one Samadhi. The essential difference between Dharana and Dhyana is of degree rather than kind.

G

Gnana: That path of Yoga which seeks realization through the pursuit of philosophical knowledge.

H

Ham Sa: A Mantra affirming 'I am He' or 'I am Brahman'. This Mantra is one of the most potent methods of releasing positive emotional attitudes

from the subconscious.

I

Ida: One of the three major psychic nerves or Nadis. Ida runs up the left side of the spinal column and is the channel of negative emotional energy.

J

Japa: The practice of driving mantric affirmations deep into the subconscious through constant repetition, either silently or audibly.

K

Karma Yoga: The path of Yoga seeking realization through detachment from the fruits of all action and dedicating all activity to Ishvara (anthropomorphic aspect of God). Karma, as a doctrine, is the recognition of the fundamental laws of action and reaction in human affairs.

Kundalini: Latent nerve energy within the central nervous system. Symbolically and allegorically represented by a snake coiled three-and-half times.

L

Laya Yoga: 'Rhythm, absorption'. That branch of Yoga dealing with the arousal, release and control of latent nerve energy (Kundalini) hidden (absorbed) within man's nervous system.

M

Manipura: 'Gem city'. The third psychic centre physically represented by the pancreas and the solar plexus.

Mantra Yoga: The systematic use of sound vibration to bring about physical and mental changes.

Marmasthanani: The sixteen vital body areas that are concentrated upon in certain exercises of Raja and Hatha Yoga.

Mritasana: 'Dead pose'. Another name for the relaxation posture popularly known as Savasana.

Muladhara: 'Root base'. The first psychic centre physically represented by the testes or ovaries and the sacral plexus.

N

Nadi: 'Motion'. A psychic or astral nerve tube. Yoga teaches that seventy-two thousand such Nadis exist in the psychic counterpart of the gross body.

Nadisuddhi: The purification of the Nadis through conjoined breathing and mental exercises.

P

Padma: 'Lotus'. Another term for the psychic centres. Padma refers to the potential growth and development of our psychic centres, just as a lotus bulb is capable of development into a lotus in full bloom.

Padmasana: 'Lotus pose'. An advanced footlock suitable for meditation. The symmetrical arrangement of the legs produced by placing the right foot on the left thigh and the left foot on the right thigh is said to resemble a lotus flower.

Parang Mukhi: 'Turning away'. Another term for Yoni Mudra.

Patanjali: The author of *Yoga Sutras* who lived in the second century B.C. He is responsible for the division of Yoga into eight distinct branches or stages and as a result his outline of Yoga is known as Ashtanga.

Pingala: One of the three major Nadis. Pingala runs

up the right side of the spinal column and is the channel of positive emotional energy.

Prana: 'Breath, life, wind, energy, spirit, power.'

Pranayama: The control of life force (Prana) through the regulation of the respiratory process.

Prithivi: The first element Earth, symbolized by a yellow square. The Tattwa of Muladhara.

R

Raja Yoga: 'Kingly or Royal Yoga.' The science of creating a mergence or union (Yoga) between the conscious and subconscious mind, thus producing a third state which becomes 'Superconsciousness'.

S

Saguna: 'With form'. Concentration upon a definite form or something of a very concrete nature.

Sahasrara: 'Thousand-petalled'. The seventh psychic centre physically indicated by the pineal gland and the cerebrum (containing thousands of cells or 'Petals'). Sahasrara is said to be the dwelling-place of Shiva, the destroyer of ignorance (Maya). This is an esoteric statement concerning the ability of man to destroy ignorance (Maya) by the use of his enlightened consciousness (Shiva) which results from the awakening of Sahasrara Chakra.

Samadhi: 'With God'. The state of consciousness resulting from the contact of the individual consciousness with Universal consciousness. In terms of Jung's psychology, Samadhi would be the emergence of the 'Collective Unconsciousness'. Samadhi is the final stage of Ashtanga Yoga and the goal of all Yoga.

Samyama: The three higher phases of Ashtanga Yoga. These are Dharana, Dhyana, and Samadhi.

San Mukhi: 'Six orifices'. Another term of Yoni Mudra.

Savasana: 'Corpse pose'. The technique of consciously relaxing the body section by section. An exercise of immense value for neurasthenia, exhaustion, insomnia, hypertension, and high blood pressure. It is particularly efficacious if combined with certain mental exercises.

Shakti: Divine energy in its manifested form and considered as feminine. Christians speak of the 'Fatherhood of God' and Hindus speak of the 'Motherhood of God'. The bridge between these two concepts is the bridge between materialism and spirituality.

Shushumna: The major Nadi corresponding to the spinal cord. The channel of 'Christ Consciousness' through which Kundalini ascends to unite with Sahasrara.

Siddhis: The psychic powers that develop as the student advances along the path of Yoga. Undeveloped abilities which most people are unaware of possessing.

Sukhasana: 'Easy pose'. Simple cross-legged position for meditation and neuromuscular training.

Swadhisthana: 'One's own place'. The second psychic centre physically indicated by the adrenal glands and hypogastric plexus.

T

Tantra: 'System, ritual, doctrine, loom'. The original philosophy of the Dravidian inhabitants of India. Now considered the revealed teaching for this age (Kali Yuga), Tantra contains the deepest doctrines and the most potent techniques of Indian philosophy.

Tattwa: 'Quality'. The essence or quality of any given substance.

Tejas: The third element, Fire, symbolized by a red triangle with the apex down. The Tattwa of Manipura.

U

Udgita: Verbal intonation of a Mantra.

V

Vayu: The fourth element, Air, symbolized by a blue hexagon. The Tattwa of Anahata.

Vishuddha: 'Purity centre'. The fifth psychic centre physically represented by the thyroid gland and the cervical plexus.

Y

Yantra: A geometrical design used for concentration, ritual or as an amulet. A Mandala tends to be circular and always contains the figure of a Deity or animal as distinct from the purely abstract lines and curves of the Yantra.

Yoga: 'Union'. The science of mental, physical and universal integration. From the Sanskrit root of Yoga we derive the English 'yoke', which not only implies a linking with cosmic forces but also suggests the harnessing (a yoke is a harness) and control of man's own energies.

Yoga-Nidra: A deep state of dreamless sleep attained by certain mental exercises peculiar to Yoga.

Yoni Mudra: 'Womb symbol'. One of the most important keys to Yoga psychosomatic practices.

